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GLASTONBURY




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JOHN DOUGLAS SEELYE

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THE WOMAN'S CLUB OF GLASTONBURY
1928

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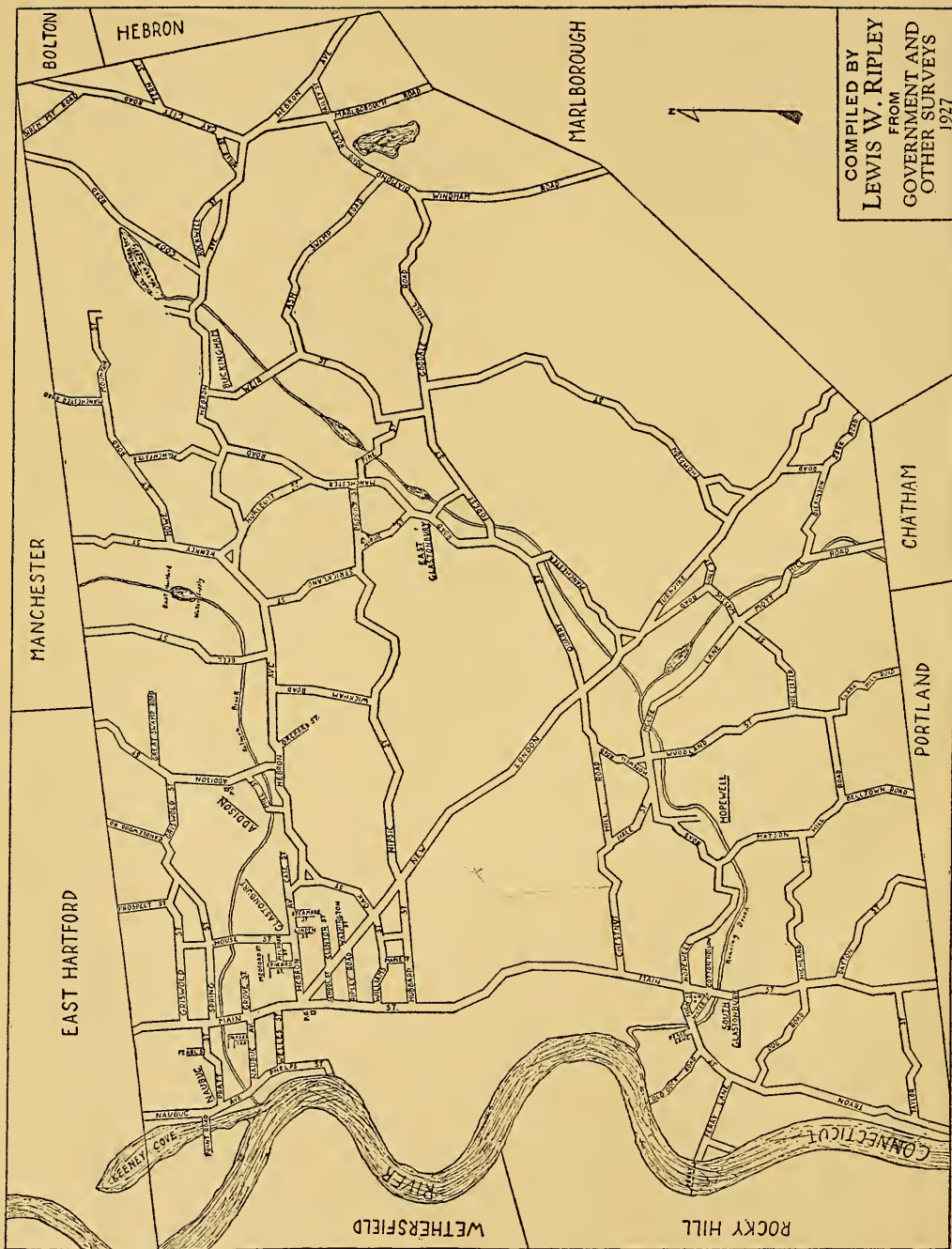
GLASTONBURY

by

Florence Hollister Curtis



Published by
The Woman's Club of Glastonbury



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LEWIS W. RIPLEY
FROM
GOVERNMENT AND
OTHER SURVEYS
1927

FOREWORD

We are proud of our ancestors for their love of liberty which has made this a free country.

We are proud of their courage which led them to face dangers unafraid.

We are proud of their industry which turned a wilderness into a garden spot.

We are proud of the founders and of all those who "carried on."

We realize that they toiled and suffered to make this town the beautiful place we now enjoy.

Let the children of this day become such fine men and women, that if those ancestors could come back, they would be proud of us as their descendants.

Introduction

Three thousand miles away, across the Atlantic, in the southwestern part of England, is the town for which ours was named. It is an old and famous town — was old and famous long before Columbus discovered America.

It is famous because there was built the first Christian church in Britain. Many believe that it was built by Joseph of Arimathea, who came from Jerusalem in the year 60 A. D. to preach the gospel to the natives of Britain, who were then pagans.

That little church has been burned and rebuilt more than once, but its ruins stand there now. Beside the little church, there was built a larger one, and a great monastery or abbey in which, for many years, was kept a famous school for boys and young men. St. Patrick of Ireland was once abbot of that school, for in those days all Christian churches were of the Catholic faith.

It is believed that some of the founders of our town came from near that place, and hoped that their new town, like the old, would become a center of learning.

The meaning of the word Glastonbury is glistening or shining town. For a long time it was spelled Glastenbury, but in 1870 the town voted to change to the present spelling.

Before we come to the history of our town of Glastonbury, we must think a little of its surroundings. We know the town lies in the Connecticut valley because we see its streams all flowing towards that river. The name Connecticut, meaning "long river," was given by the Indians, but our ancestors called it "The Great River." It begins in little lakes in the northern part of New Hampshire and flows along the western border of that state, crosses Massachusetts and Connecticut, and reaches Long Island Sound about four hundred miles from its starting place. It is the longest river in New England, and is navigable for river steamers as far as Hartford.

Each spring rains and melting snows cause it to overflow its banks where it is bordered by lowlands, and when the water subsides, a layer of fine soil is left, which gives these lowlands great fertility. Its current, in this state, is not very swift, and for this reason its course is crooked, but it is swift enough to wear away its banks, first on one side, then on the other.

The earth, thus carried away, is dropped in shallow water farther down the river, thus causing sand-banks, and a bar at its mouth. For this reason, dredges, or mud-diggers, must dig out this soil and keep a channel deep enough for steamers to pass in safety.

State and County

Our town is only one of a group of twenty-nine which make up the county of Hartford, and this county is one of a group of eight which make the state of Connecticut. This county lies wholly in the valley of the Connecticut, about one-third of it east of the river, and the other two-thirds west of it.

Hartford county contains two large cities, Hartford and New Britain.

The city of Hartford is the county seat, and also the capital of the state. It contains many beautiful buildings, some of which are the Capitol, where the Legislature meets and the laws are made, the old State House, and the State Library.

Glastonbury Township

Glastonbury is one of the seven towns, of the county, that lie on the east side of the river. It was at first nearly rectangular in shape, but in 1808 the southeast corner was set off to form, with parts of Hebron and Colchester, the small new town of Marlboro. Its width is six miles from north to south and about eight and one-half miles from west to east.

The town is bounded by East Hartford and Manchester on the north, by Bolton and Hebron on the east, by Marlboro on the southeast, by Portland on the south, and by the Connecticut river and the towns of Wethersfield, Rocky Hill and Cromwell on the west. Glastonbury was originally part of Wethersfield and the early history of Glastonbury is really Wethersfield history.

The two important streams are Roaring Brook, which rises near its northeast corner, and flows southwest, reaching the river at Nayaug; and Salmon Brook, which also rises in the northeast and flows west, reaching the river at Naubuc.

Surface

Lying, as it does, in the Connecticut valley, this town has several hundred acres of very fertile meadow land, much of which is in the northern part. East of these low meadows is higher land largely level and fertile, but in some parts sandy. South of Roaring Brook, a range of hills extends from the river towards the northeast. Chestnut Hill, Mesomersic and Town Woods Hill are part of this range.

These hills, though not high, are much broken, and until late years were mostly covered with woods. In some places are ledges of feldspar and a coarse granite. Nearly all of the southern and eastern part is very uneven, and the soil less fertile than that near the river.

The ledges of solid rock seem to be a part of the earth's stony skeleton, while the loose boulders have been broken off and shoved along by the great ice-sheet that once moved down from the north over all New England. That ice-sheet also heaped up the gravel knolls, and scooped out the "sink holes" seen in the southern part of the town.

In the eastern part of the town, Roaring Brook valley separates two high rough hills, known by their Indian names of Minnechaug and Kongsicut. These hills are in Buckingham and the Buckingham school is near the foot of the first one.

About a mile beyond Kongsicut is another rocky summit said to be the highest point in the town, having an elevation of 920 feet according to Government Survey. Nearby is a small lake called Diamond Pond, from the small red crystals found on its shores.

There are four reservoirs in the town. One, east of Addison, belongs to the East Hartford Water Company and supplies that town and a part of Glastonbury with running water. Another is east of Hopewell, on Cold Brook, and is connected with the first. Another, which supplies water to South Glastonbury, is on Chestnut Hill. The fourth, in the northeastern part of the town, near the Bolton line, is the property of the Cheney Brothers Company, of Manchester.

Appearance of the Country

Let us try to picture to ourselves how the country looked when white men first came here, a wilderness of woods, swamps and tangled underbrush. Instead of broad and fruitful farms, here and there a little clearing, where squaws dug the earth with hoes of shell or stone, and cultivated scanty crops of corn and beans.

Instead of busy cities and villages, here and there a cluster of wigwams near the edge of the forest. Instead of wide, smooth streets, a few narrow and crooked paths trodden by the Indians' moccasined feet. No craft upon the river, save now and then a solitary fisher in his log canoe. No vehicles of any kind, and no domestic animals, except the dog. No bridges, no busy mills, no fruitful orchards, and no homes.

In this wilderness, wild animals of many kinds — bear, deer, wolves and smaller animals. In the rivers and lakes, fish in abundance.

Such was the country to which our ancestors came nearly three hundred years ago.

Indians

When white people first came into this valley there were, in the town of Wethersfield, several small tribes of Indians, Pyquags and Mattabassetts west of the river and on the east side Hocca-

nums in the north, Nayaugs along Roaring Brook and Wangunks farther south. Each tribe had a different dialect, but could understand the others by the help of signs.

They lived usually near streams and lakes for two reasons: much of their food came from the water and they could travel more easily in their canoes than on foot through the woods. They were out-of-door people, but sheltered themselves in wigwams made of poles covered with bark and the skins of wild animals. Their clothing was of skins and the squaws knew how to make skin moccasins for their feet.

They hunted wild animals with spears, clubs, and bow and arrows. They caught fish with a hook and line, or in rude nets made of plant fibers.

The canoes used by the Connecticut Indians were not the dainty birch-bark affairs of the poetry books, but were made from the trunks of large pine or tulip trees. The shaping of the log into canoe form was done by burning it on one side, then scraping away the charred wood; then again burning and scraping until the right shape was attained. It was a long and slow work. Their war canoes were sometimes large enough to carry twenty men; but for fishing, smaller ones were better.

The squaws did most of the work, cultivating little fields of corn, beans, pumpkins and squashes. They gathered wild fruits, berries and nuts. When other food was scarce, they ate acorns, roots and even the bark of trees. In a rude way they made sugar from the sap of maple trees. The river Indians were friendly and taught the whites many things about the way to live in the wilderness. Had they been hostile, it is doubtful if our ancestors could have lived through the first two hard winters.

The sheltered valley, where the village of South Glastonbury now stands, was an Indian resort, and Red Hill was a favorite camping ground. Their arrow heads and other stone implements have been found there, and not many years ago the ashes of their camp-fires could be seen when the farmer's plow turned over the sod.

Other Indians on the east and west were not so friendly. The Pequots, in the southeastern part of the state, gave the whites much trouble, and finally a war broke out, which resulted in the destruction of that tribe. It is only fair to say that not all white men were just to the Indians.

Laws were made forbidding the sale of guns to Indians, but they were eager to get them, and unscrupulous white men were willing to sell when they could profit by it. This was the cause of much trouble.

After the white settlers became numerous, the Indians did not thrive. Game became scarce and they could not adopt the white man's way of living. They could no longer call themselves lords of the soil, and their spirit was broken.

Some became idle and shiftless, and annoyed the white women by hanging around the settlement and begging for cider. It is more than likely that their love for the white men's fire water, as rum was called, hastened their end.

In 1765, there were only about forty in the town, most of them at Wongunk, where they had a reservation of three hundred acres.

The last of the tribe, Mary Cushoy, sometimes called Tike, died about 1774.

Many arrow-heads, stone axes and other stone tools have been found along the river banks and are now to be seen in museums. But besides these relics of the race, the names they gave to many places have been kept by our people. Some of these follow, with their meaning, as near as we know:

Connecticut	The Long River
Hoccanum	Fishing place
Naubuc	The plains on the east side
Nayaug	Noisy water
Nipsic	Place of water
(there was once a small lake there, which has since been drained)	
Minnechaug	Berry land
Kongscut or	
Honksit	Goose country
Mesomersic	Great rattlesnake country
Wassuc	Place of paint or between brooks
Wangunk	Bend or corner

History of Glastonbury

To understand the history of Glastonbury we must go back to the beginning of Wethersfield, in the year 1633. You will remember that at that time there were many white settlements along the New England coast, from Plymouth north to Maine.

The Dutch also had a settlement at the mouth of the Hudson river and had sailed up the Connecticut, hoping to occupy that valley. They had even started a trading post at the site of the present city of Hartford.

The leaders of the Massachusetts colony were very strict Puritans. Only church members could become freemen and have a voice in the government. This was not agreeable to some of the settlers who wanted a more liberal rule. They had heard from the Indians glowing accounts of a fertile valley to the west, which they called Connecticut. An Indian chief had visited Plymouth and Boston, and invited their governors to send white people to settle among them, promising to give them beaver and hemp. These Indians wanted to trade their furs for the white men's goods, and also hoped for their help against other Indian tribes.

In the fall of 1633, John Oldham and two companions left Watertown, Massachusetts, and came by land to explore the Connecticut valley. They reached a place on the west bank of the river, called Pyquag, meaning "cleared land." The Indians

living there were called by the same name. Some writers claim that Oldham and his companions sowed a field of grain, either rye or wheat. If so, they may be called the first settlers, and Wethersfield may rightly claim to be the oldest town in the state. Then these three brave men tramped back to Watertown, carrying the hemp given them by the Indians.

The next spring they came again, and with them came five or six families who at once proceeded to build cabins and to clear more land. During the same summer a few settlers came to Hartford and Windsor, and the three towns were started.

The next summer more settlers came from Watertown and gave that name to their new settlement. But a hard winter was before them. Their goods, sent by water, had not arrived, their little ships having either been wrecked or driven back by storms. The cold was so intense that by the middle of November the river was frozen over, and by the first of December food was becoming scarce. They bought of the Indians all those poor sons of the forest could spare from their scanty stores. The snow was deep, but the stronger men hunted and trapped wild animals to help keep starvation from their door. They dug down through the snow for acorns and ground nuts hidden in the frozen ground.

Some started down the river, hoping to meet the ships which they expected. One was found frozen in the ice. They went on board, and, fortunately, a warm rain loosened the ice and they were able to sail the vessel back to Massachusetts bay.

Driven almost to despair, twelve other men started to wade through the deep snow back to the Massachusetts settlements, in order that there might be more food for those who stayed. One of these fell through the ice and was drowned, but the others, by the help of friendly Indians, were able to reach white settlements. This winter was a starving time, as bad as that of the Pilgrims at Plymouth. There by the sea shore the people could always find clams when the tide left the mud flats bare, but there were no clams for our forefathers in that winter. The settlers had brought with them a few cattle, but the poor creatures were suffering and dying from cold and hunger. Those which survived, both men and animals, were near to starvation when the terrible winter was over. At last, when the sun shone out and the April winds melted the snow, new courage came to the hearts of the weary sufferers.

With the return of mild weather, those who had fled to Massachusetts came back, bringing with them other families to make their homes in the fertile valley. This, the summer of 1636, was an eventful one for the three River towns. Hooker and his party of one hundred came through the wilderness from Newtown to Hartford. Others came to Windsor, at first called Dorchester, after the town they had left.

Some time during the next year, the principal men of the three towns met at Hartford and planned a form of government.

They chose some officers and adopted the present names for the towns.

The men of Wethersfield also bought from the Indian chief, Sowheag or Sequin, a large tract of land, extending six miles west of the river, three miles east, and six miles from north to south. We do not know how much was paid for the land, but, it is said, as much as would satisfy the chief. This payment was probably not in money but in cloth, iron pots, and things the Indians wanted. Some tracts of land were reserved for their use, and they had, of course, the privilege of hunting and fishing as before.

We can but feel sorry for those poor ignorant red men, when we think that they sold their native forests and little clearings for such trifling rewards. When it was too late, they saw their mistake and felt that the white men had wronged them. The river Indians were friendly, but in the southeastern part of the state was the tribe of Pequots which was often at war with other tribes, and had killed two white men down the river.

In the spring of 1637 the settlers were at work in the meadows when they were suddenly attacked by a large band of these Indians, who had come quietly up the river by night in their log canoes. Eight of the settlers were killed, six men and two women, also some cows and two horses. When they went away, they carried with them to New London two girls, daughters of William Swayne. These girls were kindly cared for by the wife of a chief, and some weeks later were rescued by the captain of a Dutch ship and brought to Saybrook, where the English from Massachusetts had built a fort. Captain Gardiner of the fort paid the Dutch for their trouble, and later sent the girls up the river to their home.

*The same year John Oldham was murdered, while on a trading voyage along Lond Island Sound. These outrages caused the settlers to decide on war against the Pequots. The story of this war, in which men from the three towns took part, can not be told here, but it resulted in the destruction of the Pequots as a tribe. Those who were not killed were either made slaves or scattered among other tribes.

*In 1636 John Oldham went in his "pinnacle" on a trading voyage with the Pequots along the Sound, having for his crew two white boys and two friendly Indians. When sailing near Block Island his little ship was surrounded by Pequot Indians in canoes. They swarmed on board, killed the captain and were loading his goods into their canoes, when Captain Gallup in his shallop came sailing past. He knew Oldham's boat and seeing many Indians on board knew there was trouble, and decided to punish the wrong-doers. Having a good wind, he ran his boat against the other with such force that he nearly upset it, which so frightened the Indians that six of them jumped overboard and were drowned. Then, being a good sailor, he was able to turn his boat and ram the other a second and third time, when more Indians jumped into the sea. Gallup then went on board, found the body of Oldham, and reverently committed it to the sea. Finding himself unable to save the boat on account of the wind, he removed the rigging and goods, leaving the boat to the mercy of the winds and waves.

As the weeks and months went by the settlers were working hard to cut down trees, build their cabins, cultivate their fields, and make comfortable homes in the new land. Each year more people came, some from Massachusetts and others directly from England.

Two years later the people began to think of their fertile land on the east side of the river. They hired two men, who knew about surveying, to measure the land and set bounds by marking trees or laying heaps of stones. Beginning at the Hartford line (now East Hartford) they measured off strips, running east from the river three miles into the wilderness. These strips varied in width from seven rods to two hundred rods. This made long and narrow farms, but the advantage was that each farm had some fertile land on the river, with fishing privileges, some level upland, and some rough woodland at the east end. These strips were assigned to the Wethersfield men, probably according to the sums paid in for the original purchase—that is, those who had paid the most, received the widest strips. Clement Chaplin received the widest, two hundred rods, extending from near trolley station 48 to near Chestnut Hill Avenue. Next to his lot came Mathew Mitchell's, lying between stations 54 or 58.

These two men did not come to the east side but removed to other settlements and their large tracts of land were divided and sold. Samuel Hale and Rev. T. Stevens took the Chaplin tract, and Graves, Bulkley, Hollister and Rose took the Mitchell tract.

The names of all who received land in this allotment are given below, beginning at the north:

1 George Wyllis	12 Samuel Smith	24 Francis Kilborn
2 John Deming	13 Thomas Uffoot	25 Thomas Coleman
3 Robert Bates	14 George Hubbard	26 Jeffrey Ferris
4 Richard Gildersleeve	15 George Wyllis	27 John Whitmore
5 Joseph Sherman	16 Robert Rose	28 John Robbins
6 Thurston Rayner	17 John Gibbs	29 Thomas Wright
7 Thomas Welles	18 Nathaniel Foote	30 Robert Cove
8 not known	19 Mr. Parke	31 James Boosie
9 not known	20 Abraham Finch	32 Leonard Chester
10 Rev. Henry Smith	21 John Plum	33 Clement Chaplin
11 Samuel Sherman	22 John Thompson	34 Mathew Mitchell
Richard Gildersleeve	23 John Edwards	

(copied from "Glastenbury Centennial," by Chapin.)

The survey apparently ended near the mouth of Roaring Brook. Farther south were the farms of John Hollister and Richard Treat, acquired, perhaps, by direct purchase from the Indians at an early date.

For many years the settlements on the east side of the river were known as Naubuc Farms and Nayaug Farms, the latter including all that are now known as South Glastonbury.

For a few years the owners continued to live in Wethersfield, but as they had leisure, came across the river and cultivated some of their land, after partly clearing it of trees. The Indians had

kept some places clear by burning, every fall, in order to better see their game.

Anyone who thinks of it can see that it would take time and hard work to make a farm out of a wilderness. At first they had few tools and very few horses or oxen. You do not need to be told that they had nothing like our modern farming tools. Doubtless each man had brought with him from Massachusetts an axe, a hoe and perhaps a spade. I doubt if they even had more than two or three plows in the entire settlement at this date, 1639.

It is probable that for the first few years they planted corn as the squaws had done, by digging a shallow hole, dropping in the seed, covering it, and later, toiling to keep down the fast-growing weeds.

As early as 1647 the Wethersfield people had twelve score or two hundred forty head of cattle and hired a herder to care for them. The herder went through the village ringing a bell as a warning for farmers to turn out their cows. When collected, they were all driven to a great unfenced pasture or common, and watched through the day to see that wolves did not carry off calves or lambs. At evening they were all driven back to the settlement.

At times wolves were so numerous and troublesome that the town paid a bounty for their ears, and at another time did the same for the heads of rattlesnakes, and at last these dangerous animals were either destroyed or driven back to the mountains.

None of the settlers were living on the east side of the river until after 1640, but about that time Matthew Mitchell, driven from Saybrook by Indian raids, brought cattle to Nayaug to pasture near Red Hill. He probably had a herder who may have built a "cave-cellar" in the hillside, or have lived in a wigwam like the Indians.

Before 1651 one house had been built in "Noag" by John Hollister, on land now owned by Theodore Pratt. It is probable that some had been built at Naubuc. In 1653 several families were living on the east side, and in that year they petitioned the General Court to be allowed to form a separate military company and to hold their "trainings" or drills on their own side. In those days all young men were required to drill several times a year in order to know how to act as soldiers, if called upon. This petition was granted and was the first step in the separation from the mother town.

Years went by, with the people working hard to improve their farms and build better houses. Roads had to be made, and bridges built. The country road, or Main Street, was laid out from the East Hartford line to Roaring Brook in 1676, probably following an Indian trail, for the most part. This road cut through all the three mile farms, and to compensate the owners for the six rods taken, they were allowed twenty rods additional at the east end of their lots.

Three years before this, in 1673, a second purchase had been made from the Indians, of a five mile strip lying east of the three mile farms. This large tract was bought of Turramugus, son of Sowheag, and other heirs of that chief, for the sum of £24 English money, \$120, which would now have a purchasing power of many times that amount.

At the end of the three mile lots they laid out another road from north to south. This old "three mile road" was not a straight north and south road, but followed in a general way the windings of the river. Some parts of it are still in use, as the Wickam Road, in the northern part of the town, and that from Walker's Corner, south over Matson Hill to the Portland line. The central part crossing Town Woods has been abandoned.

East of this road a tract one mile in width was reserved for a Common, where all of the inhabitants could pasture their stock. Later this tract was called "The Town Woods." Beyond the Common was about four miles of wild land, comprising what we now call Buckingham.

When the little settlements on the east side were about forty years old, they began to think of setting up housekeeping for themselves. The mother town gave her consent, and in May, 1690, the General Court granted the petition that the east side be a separate town when they should have a church and a good orthodox minister settled among them; and that this new town should be called Glastonbury (or Glassenburg as then spelled).

Two years later they had called their minister and had held their first town-meeting, at which they chose as Townsmen or Selectmen, Ephraim Goodrich, Joseph Hill and Eleazer Kimberly, the last named being also Town Clerk.

The next year the church was finished and the minister, Reverend Timothy Stevens, installed. Glastonbury was finally separated from Wethersfield and carried on its own town government, sending one representative to the General Court or Legislature, as we now call it. Since 1701 it has sent two. The first representative was Eleazer Kimberly, the same man who was Town Clerk and one of the Townsmen. His name should stand high on the roll of Founders.

Years went by and the town grew in wealth and population, but not rapidly. In 1692 there were thirty-four families in the town, and by 1757 there were one hundred ninety-one. The people were pushing eastward and improving the wild land beyond the Common. From time to time the town gave wild land to the inhabitants, at one time as much as one hundred acres each. As families increased, sons grew up, married, and wanted homes of their own. Some went west in search of better land, but others went into the eastern part of the home town. By 1737 there were enough people in the East Farms to want a church of their own, as told elsewhere.

In 1747 the southeast part of the town was set off to form, with parts of Hebron and Colchester, the parish of Marlboro, which later became a town.

As early as 1701 people from outside the town had gone upon the Common and taken possession of some parts without purchase or permission. These people were driven away and their fences thrown down, which seems rather unkind as there was so much wild land in the eastern part of the town. Later, in 1757, to avoid further trouble of that kind, the Common was divided and granted to the inhabitants of the town.

We come now to a critical period in the history of the country and of the town. For years the feeling had been growing that it was not just that the colonies should be taxed to support the English government in which they had no voice. The people of the Massachusetts colony began to resist the laws they thought unjust. They refused to buy English goods, or to obey the Stamp Act. Glastonbury was in sympathy with these rebels, as England called them.

In 1770 and again in 1774 the town passed resolutions offering sympathy and help to their sister colony. They appointed a committee to see that every able-bodied man had a good gun, and to buy powder and bullet moulds. (People sometimes melted their pewter spoons and dishes to make bullets.)

Meanwhile the different colonies had sent men to Philadelphia to form a Continental Congress to take charge of the government. This congress voted to raise an army, and appointed Washington as Commander-in-Chief. This army was called the Continental Army, while the soldiers of each separate colony were called Militia.

The news of the battle of Lexington reached Glastonbury Sunday, by courier on horseback. The ministers in both churches gave out the news from the pulpits, and dismissed the people. Immediately there was great excitement, and many spent the rest of the day in fixing guns, moulding bullets and packing knapsacks. On Monday they gathered at North Street, and under command of Captain Elizur Hubbard started on their march to Boston.

In 1777 a law was made that every freeman should take the oath of fidelity to the state and country. Most of the men of this town took this oath, but we are told that two refused, and were banished to Eastbury.

*It was a long and tedious war, often very discouraging to our people. Those who took part in it suffered great hardships. Most of the fighting was in summer, but in the cold winters, the

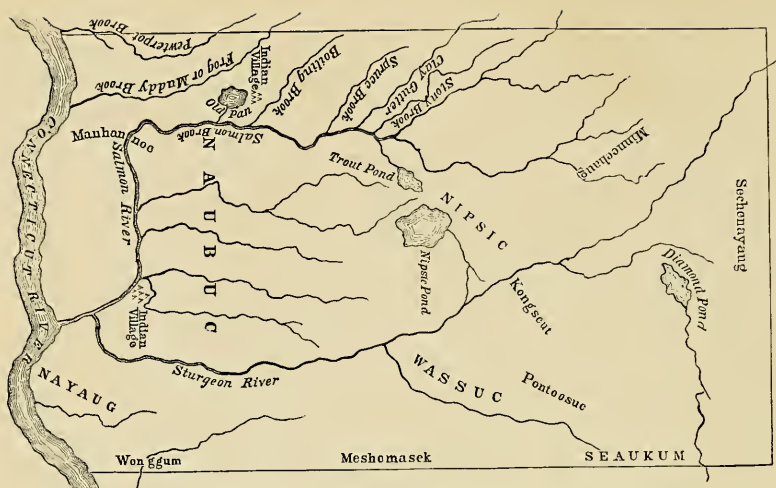
Owing to the scarcity of provisions and the difficulty of obtaining board in New Haven during the Revolution, the Junior and Sophomore classes of Yale College were sent to Glastonbury and boarded among the inhabitants. Their headquarters were the home of Wm. Welles, Esq., whose brother, Jonathan Welles, had been a tutor in the college. The house is now standing and is the home of Mr. Timothy Dickinson.



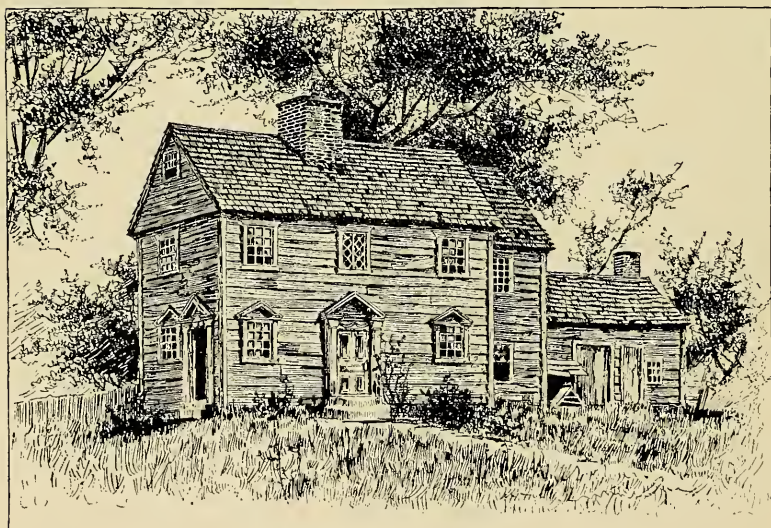
This white-oak tree stands on the New London Turnpike in East Glastonbury, on land owned in the Buck family for three generations, being now owned by John H. Buck. Its circumference is 18 feet 9 inches at the ground.

The legend has come down for generations that when the American soldiers in the War of 1812 marched to New London, they halted here and used the tree for target practice.

This tree has been estimated to be between 300 and 400 years old.

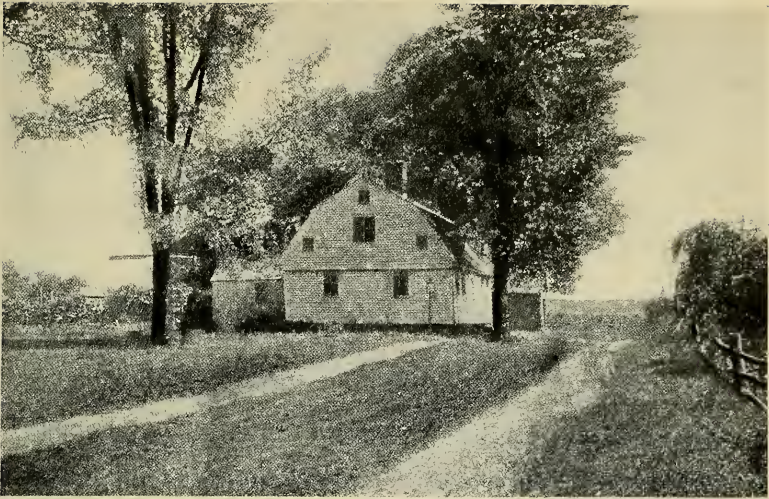


Ancient map of Glastonbury taken from Chapin's *Glastenbury Centennial*, published in 1853, giving Indian names of localities, and showing former course of Salmon River through the meadows, joining Sturgeon River, now known as Roaring Brook, and flowing into the Connecticut River above Nayaug. It now enters the river at Naubuc.

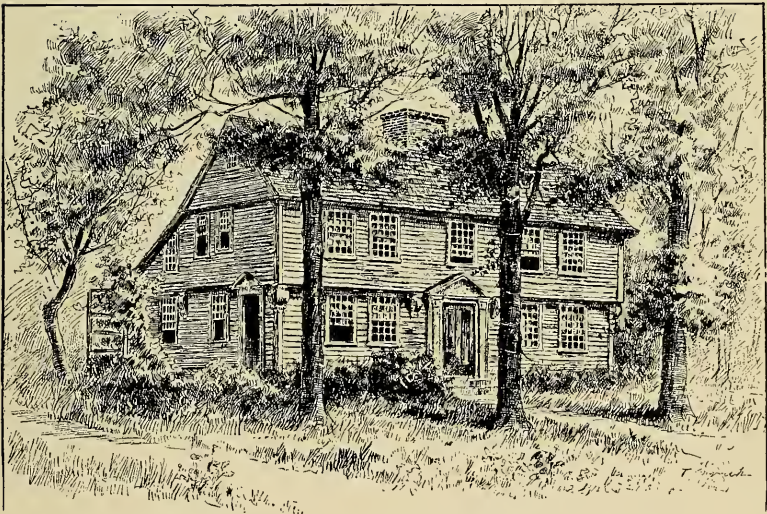


THE TALCOTT HOUSE, 1699.

This house was built in 1692 by Deacon Benjamin Talcott, on site now occupied by home of Alfred E. Hollister, and was the first house built after incorporation of the town. Located opposite High School.



This house was built by the town in 1699 for the Rev. Timothy Stevens and was the second house to be built after the town's incorporation. It is still standing, owned by the estate of Albert W. Moseley, and is located on east side of Main Street, three-tenths of a mile south of Hubbard Street.



THE HOLLISTER HOUSE, 1675.

OLDEST HOUSE IN TOWN

The Hollister House, built 1675, by John Hollister, showing overhang and brackets with scroll work at corners called a "corbel." Enlarged and improved, it is now owned and occupied by James B. Killam. Located in Nayaug, west of Roaring Brook Bridge.



This house built by J. Talcott in 1828 or thereabouts

TALCOTT HOUSE

From a drawing made, in 1828, by Laurilla Smith, one of the Smith sisters.

Continental soldiers shivered in their tents or huts, without sufficient food or clothing. In the militia the men served a few months, then went home to care for their farms and families; then perhaps were called to serve again the next season. At home the women and children, with the men too old to serve as soldiers, worked hard to carry on their little farms, raise food for themselves, and spin and weave wool and flax for their clothing. Even the grandmothers were busy day and night making and mending clothing and knitting mittens and socks for the soldiers in the cold camps.

Dr. Chapin says, in his history of Glastonbury, that in this War for Independence, one hundred twenty-seven men of the town served in the militia, twenty-four in the Continental Army, and that thirty-two lost their lives.* Goslee, in the County History, says that these numbers should be much larger. Peace came at last and great must have been the rejoicing.

No battles have been fought on our soil, but the sons of Glastonbury have borne their share of the wars in other parts of the

*Names of men who served in the Revolution. Those in italics were in the Continental Army, the others in the militia. Those who lost their lives in the service have their names starred.

Andrews, David	Fox, Simeon	Hollister, Ens. Thomas
Andrews, John	<i>Freeman, Samson</i>	House, Benjamin
Andrews, Joseph	<i>Freeman, Sifax</i>	House, Samuel
*Andrews, Solomon	Gains, John	Howe, John, Jr.
Benton, Josiah	*Gains, Levi	Howard, Benjamin
*Bidwell, Joseph	Goodale, Asa	Hubbard, Aaron
Bidwell, Thomas	Goodrich, George	Hubbard, David
Bidwell, Samuel	Goodrich, Isaac	*Hubbard, Elijah
<i>Brooks, David</i>	Goodrich, Israel	Hubbard, Capt. Elizur
*Brooks, Elizur	Goodrich, Roswell	Hubbard, Josiah
*Brooks, Elijah	Goodrich, Lieut. Stephen	Hunter, Benjamin
Brooks, Josiah	<i>Grover, Lieut. Phinheas</i>	Huxford, John
<i>Canada, David</i>	Hale, Benjamin, Jr.	Kimberly, Thomas
Case, John	Hale, Elisha	*Lamb, Joseph
Churchill, Jesse	*Hale, Capt. Jonathan	Loomis, Josiah
Cole, David	*Hale, Jonathan, 2nd	*Loveland, Asa
Colebert, Robert	<i>Hale, Newport</i>	<i>Loveland, Elisha</i>
<i>Conley, John</i>	Hale, William	*Loveland, Gad
<i>Crary, Richard</i>	Hale, Timothy, Jr.	*Loveland, Jonathan
*Cunningham, Dennis	*Hayard, Benjamin	*Loveland, Joel
<i>Dealing, Samuel</i>	Hildreth, William	Loveland, Lot, Jr.
*Doane, Seth	*Hill, Benjamin	<i>Loveland, Levi</i>
Eddy, John	<i>Hill, Daniel</i>	<i>Loveland, Thomas</i>
<i>Foster, Peter</i>	<i>Holden, John</i>	Matson, Thomas
Fox, Abraham	Hollister, Aaron	McDowell, Ens.
*Fox, Asa	Hollister, Amos	McLean, James
Fox, David	Hollister, David	*Miller, John, Jr.
Fox, Hosea	Hollister, Elijah	Miles, Daniel
*Fox, John	Hollister, Serg't Israel	<i>Moseley, Syphax</i>
Fox, Jeduthan	Hollister, Josiah	*Morley, John
Fox, Lemuel	Hollister, John	Morley, Thomas
Fox, Russel	Hollister, Roswell	Nedan, Anthony
	Hollister, Joseph	

(Continued on next page.)

country. Before this town was separated from Wethersfield, a short but bitter war with the Pequots, described in an earlier chapter, resulted in the breaking up of that tribe.

King Philip's War was fought in Massachusetts and Rhode Island, but Wethersfield men went to help defend Massachusetts towns. At that time the people lived in constant fear of Indian raids. A large part of the village of Wethersfield was surrounded by a palisade, and orders given that the goods, grain and inhabitants outside should be taken within. Other houses were fortified by making doors, windows and walls of double strength. Even in Glastonbury the old Talcott house opposite the High School was surrounded by a stockade.

In the last French and Indian war Glastonbury men, with others, were sent to the West Indies, and there suffered terribly from tropical fevers. Many lost their lives.

We must pass by the Second War for Independence (1812), the Mexican war, the short wars with Indians in the south and

(Continued from preceding page)

Nickerson, Francis	*Stevens, Jonathan	Temple, Joseph
Nye, David	<i>Stevens, Timothy</i>	*Tryon, Benjamin, Jr.
Nye, Melatiah	Stevens, Thomas	<i>Tryon, Ezra</i>
Noulding, Samuel	Stocking, George	<i>Tryon, Isaac</i>
Olcott, Isaac	Stocking, George, Jr.	Tryon, Thomas
<i>Pease, Serg't Peter</i>	Stratton, Samuel	Tubbs, Lemuel
*Pratt, Samuel	*Strickland, Jonathan	<i>Warren, John</i>
Quarn, John (Indian)	Strickland, Stephen	Weaver, Jonathan
Scott, Moses	Talcott, Abraham	<i>Webster, Joshua</i>
Scott, Joseph	Talcott, George	Welles, Capt. Samuel
*Shipman, Reuben	Talcott, Oliver	Welles, Samuel, Jr.
Shipman, Stephen, Jr.	*Tallmadge, William	Welles, Thaddeus
<i>Simbo, Prince</i>	Taylor, Azariah	Wickham, John
*Smith, Asaph	*Taylor, Asahel	Woodbridge, Col. Howel
Smith, Elisha	Taylor, David	Woodruff, Martin
Smith, Richard	Tennent, Caleb	Wright, Daniel
*Smith, William	*Treat, Isaac	Wyres, Elias
<i>Smithas, William</i>	*Treat, John	Wyar, James
Stevens, Epaphras	Treat, Jonathan	

Of the total, 152, 24 were in the Continental Army. In all, 32 lost their lives.

Names of men who signed the petition for the incorporation of the town of Glastonbury and may be considered the founders of the town. The original spelling is followed.

epherime goodridg	Richard Smith
Joseph Smith	John holister
John harinton	Jonathan Smith
Thomas bruer	Samuel hall, Jr. (Hale)
ebenezer hall (Hale)	Samuel Smith
John Strickland	John hubbord
John hall (Hale)	Joseph hills
william hous	John Kilbornn
samuell hall, sen'r (Hale)	Samuel welles
patrack stearne	Thomas hall, (Hale)
Richard Treatt, sener	Richard Treat, Jr.
Thomas Treatt	william wickham

These lists are copied from Chapin's "Glastenbury Centennial."

west and speak shortly of the Civil War (1861-1865). Glastonbury sent three hundred eighteen men to that war for three years, and seventy-two for shorter terms. Of these, thirty-two lost their lives during the war. At the close of the Civil War the nation was saddened by the assassination of the great and good president, Abraham Lincoln. The Soldiers' Monument, standing at the center of the Green or Park, was given by Mrs. Mercy Turner Barber as a memorial of her husband, Captain Barber of Manchester, and of all her townsmen who served in the Civil War. This memorial was dedicated May 30, 1913.

In 1898 the short Spanish war occurred, and in 1917 the World War, which, we hope, can be called the last.

Within a few years the United States Government has placed marble head-stones to mark the graves of the soldiers of the Revolution.

The Woman's Auxiliary of the American Loyal Legion has placed upon the Green a granite boulder holding a bronze tablet, on which are engraved the names of those who served in the World War. This was dedicated in 1923.

Farms

When the settlers had built their cabins and fenced in their gardens, the next big task before them was to clear away the trees and brush on all sides, to leave no near hiding-place for Indians.

The big fire-places consumed many cords of wood, sometimes as many as sixty cords in a year. When a large tree was felled, the limbs and branches were used for fire-wood, but the trunks, if straight enough, were either hewn by the axe, or sawed into beams, planks or boards for building houses, barns, or small ships. The first sawing was done over a saw-pit where one man in the pit and another above, pulled and pushed a large saw up and down through the log. Or the log was raised on trestles high enough for a man to stand beneath. Later saw-mills were built and water-power made to drive the saw.

The first mill in this town was built in 1657, near Addison. This gives reason to think that after that date fewer log houses were built, and that the church of 1693 was a frame building. The town encouraged the building of saw-mills by giving many acres of woodland to the man who would erect a mill. Before many years all the important streams in town were busy turning saw-mills.

One was built on Roaring Brook in Wassuc, in 1712, but probably before that date there was one east of the bridge in Nayaug, and later another east of Main Street on the road to Cotton Hollow. All these old mills have been abandoned, and portable steam or gas saw-mills do the little sawing now needed.

In some places so eager were the farmers to clear away the forests, that the logs, too large for fire-wood, were piled in great heaps and burned.

Later these logs were used to make charcoal. They were sawed and split, then piled on end around a center post, until a circular mound as large, but not so high, as a small house was made. This contained many cords of wood. This mound was then covered with turf, dirt and last of all dust, to keep out the air. A cavity was left near the base in which to start the fire and another at the top, to serve as a chimney. When the fire was started, it must be watched day and night to see that it did not burn too fast. The watcher usually had a little hut near by, where he could sleep at odd hours. About two weeks were needed for the burning or charring, and meanwhile the great mound settled lower and lower. Then, at the right time, the charcoal was drawn out with an iron rake and watched lest it should blaze up and consume itself. This charcoal was sold to blacksmiths and other workers in iron. Now other fuels have taken its place, and that industry has passed away.

Nearly every man worked on the land, even ministers and doctors who had their small farms and worked on them. At the same time nearly every farmer had another trade at which he worked during the winter months. As there were at first no stores, and no factories, things they needed must be made by the farmers themselves in their homes or small shops. One called a cobbler made and mended shoes and boots. Another had a small forge and hammered out on his anvil, nails, hinges and latches for the settlers' homes as well as shoes for his horse.

Another called a cabinet-maker, who had learned his trade in England, made chairs, bedsteads and bureaus, as well as coffins. As many household utensils were made of wood, the cooper's trade was important. He made barrels, pails, tubs and firkins for butter and other things. Some tanned hides to make leather — they were called tanners. Others made the leather into saddles. They were called saddlers. These are a few of the trades needed in every settlement.

As for years there were no roads except bridle-paths, like the Indian trails, all travel was on foot, on horse-back or by canoe. One horse had to carry at least two, a man on a saddle, his wife behind him on a pillion or cushion, and perhaps a child in front of the father, or a baby in his mother's arms. When roads were made, the first wheeled vehicles were ox-carts, in which chairs were placed for women and children. Traveling in this slow way in winter, it was necessary to take with them hot bricks or stones, unless they had a little foot-stove, on which to warm their numbed feet.

Old Houses of Glastonbury

When, where and by whom, was built the first house in Glastonbury, remains a mystery that perhaps can never be solved.

In 1639 and 40, the part of Wethersfield lying east of the river was surveyed and laid out in farms varying in width from seven to two hundred rods, but all extending east from the river "three large miles" into the wilderness. These farms were assigned to thirty-four Wethersfield residents in proportion, probably, to their position, and the amount contributed to the original purchase from the Indians.

Stiles, in his History of Wethersfield, says that at that time no white man was living east of the river south of Springfield, but that Matthew Mitchell had brought cattle from Saybrook to pasture at "Noag" where he probably had a keeper for them. If so, it is also probable that there was a "cave-cellar" built in the bank at Red Hill for his shelter. Stiles also says that in 1649 Thomas Edwards was living east of the river and was probably the first settler.

*It is certain that in 1651 John Hollister had a house and other buildings at Nayaug and in that year Josiah Gilbert became his tenant and remained so until 1663. This house stood near the river on the farm now owned by Theodore Pratt, a lineal descendant. About the same time Richard Treat, John Hollister's brother-in-law, built on the adjoining farm, in the rear of the present Nayaug school house. Tradition had long held that these were the first two houses in Glastonbury, but the writer is inclined to think that this tradition applies to the southern part of the town, and that the *bona fide* first house was at Naubuc, that section being so much nearer the protection of the mother settlement west of the river.

The first dwellings built by the early settlers of this and other Connecticut towns were either log houses or cave-cellars similar to the western dug-out. A shallow pit was dug in a hillside, the sides lined with stone to the height of about seven feet, the front closed by logs, and the whole roofed over by small logs, or thatch

*This story is told of John Hollister, the first of the name in America. He lived in Wethersfield, but used to come across the river to cultivate corn on his farm at "Noag," as he spelled it. One day, while at work there, an Indian came to him and said, in his Indian lingo, "Me big Indian — You big pale face. We have fight. — See who best man," or words to that effect. Now Mr. Hollister was a shrewd man, and knew that Indians, although they could run like deers, were not so strong as white men in their arms and backs. Those muscles had not been toughened by swinging an axe or hoe. They made the squaws do their work. He did not want to hurt the Indian and so make an enemy of him. They began to wrestle and he simply tried to tire the Indian out without throwing him. When the Indian began to get out of breath, they rested awhile, then began again.

After they had wrestled for some time, the red man was satisfied to stop without throwing the pale face. Then they both sat down on a log and smoked the "peace-pipe," and never had any trouble afterwards.

of some kind. These were for temporary occupation only, except by the very poor. Log houses were more permanent and must have prevailed even after saw-mills were established. Two or three generations of wilderness life taught the later pioneers of the west and south to build warm, comfortable and not inartistic houses of logs, which stood for decades.

The first church in Wethersfield, built soon after 1641, was of logs, "underdaubed with clay," and strange as it seems, it had a bell. The love of things English was deep in those first settlers. In 1647 this church was clapboarded and had previously been wainscoted.

Years later, a son of the first minister wrote of it, "Ye first meeting-house was solid, mayde to withstand ye wicked on-saults of ye Red Skins. Its foundations were laide in ye feare of ye Lord, but its walls were truly laide in ye feare of ye Indians."

These chimneys of these early houses were logs laid up "cob-house" fashion and covered, inside and out, with clay in which hay was used as a binder. Or, four posts were set up for corners and the sides filled with smaller sticks and all covered with clay. This fashion of building made hot fires a danger, and an officer called the chimney-viewer was required to examine all chimneys once in six months. Later, stone, laid up in clay, was used instead of timber, making a solid and massive structure.

Although log houses were in use for many years, it is certain that the well-to-do began to build frame houses at an early date. The typical house of this period was of two rooms on a floor with an immense chimney between. In front of the chimney was an entry from which stairs led to a second story like the first. The floor of the second story was supported by a great beam crossing the center of each room from wall to chimney, parallel with the front. Such a beam was called the "summer" or "summer-tree," and was sometimes sheathed with planed boards, but often left as finished by the hewer's axe. (It should be understood that this word "summer" is derived from the French word, "sommier" meaning a pack-horse, and was given to the great central beam because it carried the floor above it.) The frame was of oak, though less often of pine. Floors, also, were also sometimes of oak. The foundation and cellar walls were of stone and clay, but the cellar extended under the north half of the house only. Brick and lime for mortar were not to be had at first. The walls of these early houses were not sheathed, but the spaces between the studs were filled with clay mixed with hay, making them somewhat warmer. A Welles house, which stood where the Connecticut Company now stores its lumber, had the walls on one room lined with brick, making it Indian-proof. The exterior walls were covered with wide clapboards, and the roof, which was of steep pitch, with hand-riven shingles. (The shingles of the first church of Farmington lasted for more than one hundred years.)

In many early houses the second story overhung the first by several inches, and sometimes the overhang was ornamented by brackets or pendants, with scroll work at the corners called a "corbel." No reason is known for this overhang except that it helped to shed rain. This feature of house walls gradually disappeared but can still be seen in some old houses.

The interior of these houses was sometimes ceiled, but sometimes left unfinished. The great chimney and the heavy frame with its covering, seemed to exhaust the family resources, so that the interior finishing and furnishing were entailed on the next generation. As wealth and family increased, such a house was sometimes enlarged by extending the rear roof down to the level of the first story, thus making room for a kitchen, with a pantry at one end and a bedroom at the other. Sometimes the roof was even extended beyond these to cover two or three shed rooms. This plan had the disadvantage of leaving the kitchen without windows. Such a house was called a "Lean-to" (pronounced "linter") house, or in some places as "Salt-box" house, from its resemblance to the box holding salt, which hung in the fire-place — its cover sloped both ways in order to shed the soot washed down by the rains.

It is said that one reason for this style of house was the desire to escape a special tax levied on houses of full two stories. It is certain that it was the prevailing style up to the time of the Revolution although at the same time gambrel-roofed houses were built.

O. W. Holmes, the poet, born under a gambrel roof, immortalized it in these lines:

"Gambrell! Gambrell! let me beg
You'll look at a horse's hinder legs:
First great ankle above the hoof —
That's the gambrell! — hence gambrel roof."

This style seems to have held its own to the present day.

As years went by, a few people of wealth, abandoning the central chimney, built a full two story house with a chimney at each end, and a wide central hall. The Miller house, and the brick house near station 45, are examples of this style and were doubtless, when new, about the finest in town. In this period, the "summer," or great central beam, disappeared, or was made of the same depth as the joists, and so concealed by the plaster.

The two-chimney house did not prevail largely in this town. Most builders retained the great central chimney, but abandoning the long rear roof, built on the same ground plan a two-story house and added a low lean-to with roof joining the main wall below the second story windows. This plan gave more room and better light on the second floor. Dozens of them may be counted along Main Street, between Roaring Brook and Hartford, all of them having a central door and nine front windows. They are spoken of as colonial houses, but doubtless many of them were

built after the colonies became states. This style seems to have been almost universal during the half century following the Revolution. Some of these front doors were quite handsome, having a fan light above and narrow side-lights, with usually a brass or iron knocker. Otherwise they were severely plain on the exterior — verandas, porches and bay-windows being later accretions.

The interior was sometimes nicely finished — especially the two front rooms which were wainscoted and provided with mantels and corner cupboards. The kitchen had a great fire-place and the other rooms, smaller ones. At one side of the great fire-place was the bake-oven and beneath it a cavity for the storing of dry wood. As the chimney narrowed above the first floor, the space was utilized for chimney cupboards, where were stored articles that must be protected against frost. By the side of the fire-place stood the shovel and tongs, the warming-pan, foot-stove, and bellows for starting the fire in the morning. At each end of the fire-place a stone seat was sometimes built in. Fire-dogs or andirons stood in the center on which the wood was laid. In building fires, the back-log was laid on the hearth behind the irons and a fore-stick across them, around and over which was piled the lighter and dryer materials. The back-log was supposed to last all day and provide a mass of coals, which being banked at night would keep until morning, when they were raked forward and a new back-log supplied, with a fore-stick and other materials. If for any reason the fire did not keep, it was a serious matter. A boy must hurry to the nearest neighbor and borrow a kettle full of coals, or the tedious process of getting a spark with flint and tinder must be resorted to. This was, of course, before the days of matches (1829). The bake-oven was heated but once a week, unless for special occasions. A great fire was built on the oven floor, using the best of wood. When it was entirely burned down to coals, these were drawn out and the oven swept clean of ashes; then it was filled with bread and pies previously prepared. If the family was large, the oven might be filled a second time; and last of all, a great dish of beans was put in and left to bake slowly all night. Sometimes the brown bread was baked in the same manner.

Special mention must be made of a few of the earlier houses. Dr. Chapin, in his "Glastonbury for 200 years," mentions the first four houses built in the town after its incorporation in 1692. The first was built by Deacon Benjamin Talcott on the site now occupied by the home of Alfred Hollister, opposite the High School. It was of two stories, built of heavy oak timbers, and, as settlers had not outgrown their fears of the Indians, it was stockaded and designed as a place of refuge for women and children. It stood for one hundred fifty years and was torn down in 1851 by Jared Talcott to make room for the present structure. An old wood-cut shows it as a rectangular house with a handsome

front door and hooded windows. A long extension in the rear of the present house was an addition to the original structure. In 1727 the same Deacon Talcott built for his son Samuel the old lean-to house, which was torn down in 1912 to make room for the Williams' Memorial. In this house was the famous wallpaper, said to be the first brought into town. Thirty years later, this Samuel Talcott built for his son Samuel a similar house in East Glastonbury, now standing and owned by Edward Thompson. In this house was born Mary Talcott who became the grandmother of Admiral Dewey. Later it passed into the hands of the MacLean family and was the home of the Revolutionary soldier, James MacLean, who, when held prisoner on board a British ship, near the West Indies, escaped by swimming in the shadow of the vessel to the shore. Thence he secured passage to Charleston, South Carolina, and from there walked home, a walk of about six hundred miles. Then he promptly re-enlisted.

The second house mentioned by Dr. Chapin was that built by the town for the Reverend Timothy Stevens, the first minister. In 1694, the town voted to build him a "girt dwelling-house 20 ft. x 40 ft., with a good stack of chimney, Mr. S. to furnish glass and nails." Apparently it was not built until several years later, or after 1699. It is standing now, owned by the estate of A. Moseley and occupied by Mr. Herbert Shipman and family. It is of the gambrel roof type and "the good stack of chimney," built of stone and clay, has been replaced by brick and mortar chimneys. Why it was built so far from the church, which stood on the Green, is not known.

The third house, Chapin says, was in Nayaug, but does not mention the builder. The fourth was in East Glastonbury and was built by Gideon Hollister. This was a lean-to house and stood on high land to the northwest of Wassuc Cemetery or quite near the fork in the New London Turnpike. Chapin says it was without tenon or mortice, but all timbers were half-lapped. It stood until about 1870.

Another very old house, built about 1719 or before, was the Benton house, which stood on the east side of Main Street, nearly opposite the Congregational church. In this house was a great fire-place having stone seats at each end. During a thunder storm, on August 29, 1719, Mary Hale was sitting on one of these seats and was instantly killed by a brick from the chimney top, which was struck by lightning. Her epitaph in the northwest corner of the Green Cemetery reads, "Here lies one whose life's threads were cut asunder; She was struck dead by a clap of thunder."

Another old lean-to house, of uncertain date, is now standing in East Glastonbury, lately owned by William Chamberlin, but formerly known as the Latimer house. It is situated near the foot of Kongscut mountain on the road to Hebron, and is said to have been built as a tavern, but the bar has disappeared. Other-

wise it is little changed from its original state. In its lonely position, with the mountain for a background, it looks a picturesque relic of the seventeenth century.

In the southern part of the town near Grindle Brook is a good specimen of this type of house, though not so large nor so old as the others mentioned. It was built in 1787 by Samuel Stratton, whose daughter Mehitable was born there soon after its completion, and lived there till after the century mark, dying in her son's house in East Haddam at the age of 105. This is the only house of the lean-to type known by the writer to have been built after the Revolution.

The Hollister-Kellam house in Nayaug, west of Roaring Brook bridge, is doubtless the oldest house in town now standing. It is said to have been built in 1675 by John Hollister, who inherited the "Noag farms" from his father, Lieutenant John of Wethersfield, who built the house in the meadow before referred to.

For the reason that the meadow was subject to overflow by the "Great River," the son removed to a dryer spot and placed his hearth-stone above high-water mark and near good water power, which his family in later times utilized for milling purposes.

This house was of the type of the first Talcott house mentioned — a plain rectangular house of four rooms, two below and two above. About one hundred forty years ago, it was enlarged and improved by Captain Roswell Hollister who added the lean-to, the fine panelling in the two front rooms, and a second flue to the chimney. The second flue had connected with it the oven for baking and on the second floor an oven for smoking meat. The present owner, James B. Kellam, has also improved the house.

A charming example of early houses is that owned by William Connel, a gambrel-roofed house on the Treat farm, on Tryon Street.

4

Food

In the very early days all food had to be grown on the farms or obtained from the forests and streams. Bear and deer were hunted for meat and for their skins. Smaller animals were caught in traps and birds in snares. Some writers mention wild turkeys, but it is doubtful if they were so numerous here as they were farther south. Wild geese, ducks and other water fowl were abundant. Several kinds of fish could be caught in the river. Shad were so plentiful that they brought only a few pence each, and salmon, which have now disappeared, were almost given away. Farmers bought quantities of these fish and preserved them in brine for future use.

Every thrifty housewife thought she must have in the cellar a barrel of salt pork and another of beef. Hams hung in the smoke-house and ropes of sausages in the cold attic. Tallow from beeves

was used for candles and waste fat was saved for soap, which was made by boiling it in lye from wood ashes.

*Orchards of apple and cherry trees were soon planted, but years passed before they bore fruit.

The Indians taught the first settlers how to raise corn and how to pound it in a stone mortar. (Later the whites used a wooden mortar and later still, built corn mills for grinding it.) They also taught their ways of using corn in making hominy, hoe-cake, ash-cake and boiling the green corn with beans to make succotash. They used the fine meal with rye flour to make their bread, using two parts of meal to one of flour, for wheat flour was a luxury and must be saved for special occasions or for the sick.

Pumpkins and squashes were raised and cut into strips and dried for winter use. Stewed and made into a sauce, they formed an important part of the diet. Children of the present day would think themselves badly treated if they had for supper only a piece of corn-bread and a dish of pumpkin sauce. Usually there was food enough, but it was very plain and of little variety.

Potatoes were not introduced until 1720, and then some thought the seed-balls on the tops were to be eaten, but said they "didn't much care for them." Wild fruits and berries were gathered eagerly when growing near the clearings. Chestnuts grew wild on the hills and hickory nuts in the meadows, as now.

Clothing

Our great-grandfathers took a lesson from the Indians and used the skins of animals for a part of their clothing. Bear and deer skins were made into coats and other garments, while the skins of raccoons and squirrels were used for caps and mittens. The larger skins were also used for blankets and rugs.

Nearly everything the women and children had for clothing was made from materials grown on the farm. Most farmers kept a few sheep and in early summer the wool was sheared, or clipped, from their backs, was washed and carded or combed into soft, fleecy rolls. The big wheel was brought into the kitchen, and mother and girls took turns in spinning these rolls into thread which later was woven into cloth or blankets. Three of the threads were twisted together for yarn, out of which socks and mittens were knit.

Sometimes women went out to spin for their neighbors, and were called "spinsters." As they were usually single women, that word came to mean an unmarried woman past her girlhood.

*From the will of John Hollister of Wethersfield, dated 1665, "I give to my eldest son, John Hollister, my whole farms at Noag . . . and do require him to give to his mother during her life-time twenty bushels of apples and two barrels of cider, provided ye orchards do thrive and prosper" — which shows that our ancestors started apple orchards at an early date.

Every girl was taught to spin, but not every family owned a loom on which the weaving could be done, so that was put out to be done by some man or woman who owned a loom and had learned the weaver's trade. This "home-spun" cloth must then be fulled, dyed, and pressed before it was fit to be made into clothing. Very soon small shops were built where this heavy work was done by men and boys. At last when the cloth was ready, mother and daughters got busy with scissors, needle and thread, cut, fitted and stitched by hand the garments needed by the family. There were no sewing machines in those days.

This home-spun cloth was very strong, and coats and dresses were handed down from one to another as the family grew.

These wool garments were for winter wear, but linen was used for summer. Cotton cloth had to be imported, and was dear until Eli Whitney invented the cotton-gin. Flax was raised by some farmers, but the process of preparing it was a long and tiresome one. When it had been rotted, broken, swingled, hatched and carded, it was called tow, and spun on the "little wheel;" after which it was woven and whitened by lying on the grass in the sunshine.

The finest of this linen was used for table cloths, bed sheets and for best clothing. A coarser kind was used for work dresses, and a still coarser kind was thought suitable for boy's shirts. The poor boys knew better. They hated those new linen shirts, for the tiny bits of bark from the outer husk of the flax scratched their bare shoulders unmercifully. But after a number of washings, those same shirts became quite comfortable. A very coarse linen, called tow-cloth, was used for bed-ticks or for grain sacks. These ticks, when filled with straw or hay, were their summer mattresses but in winter they were glad to sleep on feather beds.

Shoes, too, were made at home. If the goodman of the house could not make them, the village cobbler came once or twice a year, measured the feet and made up shoes for the family. If the father's fine Sunday boots were past their usefulness, the tops were cut off and made into shoes for the boys; and they had to last a long time.

Churches

In the early days church and town were one, or perhaps we should say that the church was controlled by the town. (By church is meant sometimes the building and sometimes the religious society. If used to mean society, the building was then called the meeting-house.)

Wethersfield people had a meeting-house built of logs, about 1640, but we think the meeting-house built by Glastonbury, in 1693, was a frame building, as a saw-mill had been built in 1657 and sawed lumber could be had.

Samuel Smith and John Hubbard had given ten acres of land for a church and cemetery, and there the church was built, near where the Town Hall now stands. It was doubtless a small and plain building, without a chimney, for churches were not warmed until years later. (Women and children carried little foot-stoves to keep their feet warm.) This plain little building stood until 1734 when it was burned to the ground. The next year a larger church was built, and to favor the people of Nayaug, it was placed farther south, on the west side of the country road, just north of the present home of William H. Carrier, and stood one-half on the highway. This church stood for one hundred years, when, in 1836, the parish was divided and two churches were built, one farther north, and the other in South Glastonbury. This last one is still standing. The north church was burned in 1867, but was soon rebuilt on the same spot.

At this time the eastern part of the town was becoming settled. There were good farms in the valleys and saw-mills on the streams. By 1730 there were enough settlers in the East Farms to wish to have a church in their section. The town gave its permission and the East Farms was made a separate parish under the name of Eastbury. A small church was built near the center of the parish, opposite the old cemetery, about a mile beyond the present village of East Glastonbury. There was no house near it, and as the land was not the best, few cared to cultivate it. In 1806, about half a century later, that little church was sold and a new one built in Buckingham. The present church is the second built on that spot. (It should be understood that the Eastbury parish and church came nearly a century before that of South Glastonbury.)

There was no Methodist church in town until 1796 when a society was formed in Wassuc and for several years held meetings in homes of members; but in 1810 a small church was built north of the Wassuc school house. The old red house, now standing on the west side of the road, was, for many years, the home of Father Stocking, who was one of the founders and chief supporters of that church. He was also the preacher for some years. In 1847 that church was taken down and a new one built in the village of East Glastonbury, which was burned about fifty years ago, and the one now standing was built.

In 1828 the little brick church on High Street was built by a Methodist society but has not been used for several years. It has now become a library. In 1806 the first Episcopal church was built on the lot in front of the Old Church Cemetery; but in 1837 their parish was divided. St. Luke's was built in South Glastonbury, and later St. James' in the northern part of the town. St. James' was partly destroyed by fire about twenty-five years ago, but was soon rebuilt. The Old Church building was taken down, moved south and set up opposite the present home of

Mr. L. W. Howe. It was used for an Academy for many years, and later as a Grange Hall.

About twenty years ago a German Lutheran church was built on Grove Street, but in 1925 was sold to a Polish society and a new church built on Griswold Street.

In 1878 St. Augustine's, the first Roman Catholic church in town, was built on a beautiful location overlooking the village of South Glastonbury. In 1903 St. Paul's was built on Naubuc Avenue.

Schools

*In the very early days fathers and mothers taught their children in the evenings by the light of pine splinters stuck in the cracks of their log houses. Later when cows had increased, and tallow could be had, tallow candles gave them a better light.

Sometimes a few families would unite and hire a tutor to teach the children in the home of a family which had a spare room. In 1701 the first public school was started and Robert Poog was hired to teach at a salary of £2 per month, himself and horse to be kept.

In 1708 there was a school at Nayaug or South Glastonbury and in 1714 one was started at East Farms. This was a "Dame School" when the people could not afford to hire a man. It is recorded of one "dame" that she taught the children to "read and to sew and to go home without lingering by the brook."

Children from six to twelve years of age were expected, not required, to go to school, and to pay one-half the tuition — the town paid the other half. Boys must pay whether they went to school or not. Parents were required to furnish wood, one load for each scholar. If a man was too slow about bringing wood, his boys had to sit in the coldest corner. Even after a public school had been established, it was, in some cases, kept in a spare room of a private house, for which the town paid rent.

In 1792, an Academy was opened on the Green and for years was a flourishing school, but unfortunately fire made an end of it.

Later an Academy was opened in South Glastonbury in a building north of Mr. Alfred Pratt's house. Here Noah Webster of dictionary fame taught at one time, and Elihu Burritt at another. †This building was burned about 1825. The eastern

*The hill on the east side of Colchester Avenue, not far from Glastonbury center, was covered with pine trees in the early days of the town's history. There the first settlers went to gather pine knots and splinters which they used for candles — which accounts for the name.

†An interesting story is told of the bell which hung in the old Academy in South Glastonbury. In those days many small ships were built on the river banks at "Log Landing," which was south of the mouth of Roaring Brook and at "Pratt's Ferry," near Naubuc. They were schooners, sloops and even brigs. These ships made voyages to the West Indies carrying lumber, beef,

part of the town had an Academy on North Street for some years and attracted pupils from Bolton and Manchester.

Sometimes private schools were taught for a few months during the winter season. For several years an excellent school was taught by Miss Jennie Pratt, at the corner of Main and High Streets, in South Glastonbury.

In 1869 an Academy was built in Glastonbury and for some years tuition was charged. Later three public-spirited citizens, James B. Williams,* William S. Williams and Mrs. John Welles, gave some thousands of dollars to endow this school and make it free. Later it was accepted by the town and became a part of the public school system. A few years since, this building was moved and a fine brick building erected for the use of the High School.

The town had eighteen school districts which have been consolidated and are under town management. Besides the High School there are twelve schools of lower grade, only two of the twelve being one room schools. The number of teachers is forty-four, and there are about twelve hundred pupils.

There are two libraries in this town; one in Glastonbury, founded about 1894, and one in South Glastonbury, started in 1927, for which the building was provided by Mr. and Mrs. Harvey Thompson.

pork, potatoes and onions. A Glastonbury man was captain of a ship which had made such a voyage and was returning. Some time after leaving the island, he was startled to hear from the depths of his ship the tolling of a strange bell. He proceeded to inquire into the matter and found that some of his unruly crew had been ashore and had stolen a plantation bell, brought it aboard and hidden it in the hold. The captain could not well turn back to return the bell so it was brought home and given to the Academy. There, instead of calling black slaves to labor, it began to call white children to study.

But its adventures were not over. One day, when school was in session as usual, a boy who had just left the room returned, walked quietly to his seat and sat down; but soon leaned over and softly whispered something to his neighbor. This second boy, not so timid as the first, jumped to his feet and shouted, "The school house is afire!" Sure enough, it was, but by great effort this fire was extinguished. At a later date, a second fire in the night completely destroyed the building. The beautiful sweet-toned bell, which was of Spanish make and contained considerable silver, fell and was broken to fragments. The people gathered up the pieces and stored them in a neighbor's attic, hoping that sometime they might be recast. Time went on and nothing was done about it until it was nearly forgotten. Finally a house-wife, who perhaps had not heard the history of the bell, sold the metal as junk. Then the villagers awoke to a sense of their carelessness and indignation prevailed; but it was too late. That was the end of the bell, as far as we know.

*The fine brick building near the High School, known as The Williams Memorial Building, was given by the heirs of James B. Williams and his son, David W. Williams, as a monument to those two generous hearted men. It was dedicated in December, 1914.

Manufacturing

One hundred years ago most of the streams in the town were busy turning the wheels of one or more little shops or mills. Some were saw-mills, some carding-mills or clothiers' shops, and in others wooden-ware of different kinds was made. In one little shop near Wassuc school house glass was made, and in another, guns were made and repaired.

On North Street, the Hurlburt family had a shop where felt hats were made by machiney invented by one of the family. Felt hats were also made at Nayaug by one of the Hollister family.

As time went on, and conditions changed, most of these little shops were given up, while some of the clothing shops grew into factories, as was the case at Addison and Hopewell.

At the present time most of the factories are in the northern part of the town. At Addison, on Salmon Brook, "The Glastonbury Knitting Company" makes the best of men's knit underwear. These mills, founded about 1822, were called the Eagle Mills and made woolen goods. They now employ about two hundred fifty people. On the same stream is a paper mill owned by Frank Clark, where binders board, the paper used in making the covers of books, is made. At Naubuc, the Williams Brothers Manufacturing Company employ about one hundred seventy people in making cutlery and silver-ware. This factory was started by the Curtis family about 1846, and the little settlement which grew up around it was long known as Curtisville.

South of this factory is the paper mill owned by A. B. Goodrich, where binders board is made. East of Main Street and near the state road, The J. B. Williams Company has large factories which turn out quantities of shaving and toilet soap, and a variety of other toilet articles. The two brothers, James B. and William S. Williams, began this business about 1850, which has since had such a remarkable growth. The shaving soap made here is known and sold over nearly all of the civilized world. About two hundred people are kept busy here.

East of this factory is the tannery owned by Roser and Son, where saddle leather is made from pig-skins. This tannery was operated for many years by Edwin Hubbard and Isaac Broadhead, and is said to be the only one in the United States which is devoted solely to the tanning of pig-skins. David Hubbard operated another tannery on the same stream.

In East Glastonbury, on Roaring Brook, is a woolen factory, founded about 1840 by the Roaring Brook Manufacturing Company and managed by William Sparks. Later it passed into the hands of Edwin Crosby and Sereno Hubbard, and is now owned by the Angus Park Manufacturing Company. Heavy woolen goods are made and about one hundred fifty men and women are employed.

About two miles lower down on this stream was once a forge where bar-iron was made from iron ore. This iron work blackened both the workers and the buildings; and the little hamlet came to be called "Smut." This name has clung to it to the present time. Later, a cotton mill was built there and cotton sheeting made for many years. Later still, it was bought by J. W. Purtill and operated as a paper mill until it was burned.

A mile below this mill was another forge where Jedediah Post and George Pratt made anchors for many years. That business was abandoned when sailing vessels on the river went out of use.

The descendants of Thomas Hollister, called the "Weaver," who died in 1741, carried on the clothing business in little shops on Roaring Brook in Nayaug, for several generations. There was the clothiers' shop, the dye house, the fulling-mill and carding-mill. These shops were given up in 1836, when Horatio Hollister, with others, built the mill at Hopewell and began there the making of woolen goods in a larger way. Hopewell factory is now known as The Glazier Manufacturing Company, and employs one hundred sixty-five people.

At the Nayaug site, L. W. Howe now has a mill for the grinding of feldspar, which is used in the glazing of bath tubs, sinks and kitchen utensils.

At the time of the Revolution, powder was made in Cotton Hollow, but in 1777 the mill was destroyed by an explosion which killed six men, four from one family, named Stocking. About 1800, a brick mill was built there, and later a large six story stone mill and a massive stone dam were added to the plant, and for many years quantities of cotton sheeting were made. For some reason the business failed and these mills also were turned into paper mills, by J. W. Purtill. A few years ago the brick mill was burned, and the great stone mill is now a gaunt ruin, roofless, floorless, and windowless.

It may be news to the young people of this age that in former times many ships were built on the river banks in this town. Not large ships nor steamships, but sailing vessels, such as sloops, brigs, and schooners. At Pratt's Ferry, near Naubuc, was a ship-yard where the Welleses, Sellews and Gaineses built such ships for river and coasting trade. The site of that old ship-yard is now at the bottom of the river.

*At Log-Landing, in Nayaug, was another ship-yard where the

*Captain Roswell Hollister built for his son, Elijah, a fine brig, designed to be a model boat, and a swift sailer. In this fine new boat named *Nestor*, the young man as captain sailed away for the sunny south. That brig sailed out of the river and was never seen afterwards.

Months later the wreckage of a ship was picked up on the coast of a southern state, and one of the pieces bore the name *Nestor*. All on board had perished in the wreck.

A large copper spike saved from that wreckage is now in the possession of Mr. Fred Pratt, a great-grandson of the builder.

The writer remembers hearing an old resident say that, when a small boy,

Welleses and Hollisters carried on that business. It is said that Captain Roswell Hollister during his long life, 1763-1842, built there "one hundred sail of vessels." The last built there was a barge built by Deacon Martin Hollister in 1870.

These ships made voyages to our southern cities or to the West Indies, carrying lumber, beef, pork, potatoes, onions and other products of New England; and bringing back sugar, molasses, rum, and various products of warm climates.

A white-sailed sloop, slowly taking up or down the river, and looking sometimes as if sailing on the green meadows, was a beautiful sight, no longer seen.

At the present time, 1927, agriculture and manufacturing are the leading industries. Much tobacco is raised, also hay and fruits — apples, peaches and berries. Italian-Americans have been quite successful as fruit growers. Dairying is carried on, but not on a large scale.

*Quarrying of granite is practised in the eastern part of the town. Welles Strickland operates a quarry in Buckingham, employing about fifteen men. The stone is marketed in Hartford, where it is used for building and street curbing. Feldspar is quarried in the southern part of the town. There is now no ship-building nor lumbering in town, and very little shad-fishing, which was once a profitable business.

The town is reached from Hartford by an electric road, and during 1928, the Main Street is to be paved with concrete.

Government

We all know that our country is not a monarchy, governed by a king or a queen; our government is a democracy, which means that the people govern themselves. Abraham Lincoln called it a "government of the people, by the people, for the people."

The town is a little democracy, the state a larger one, and the United States a very great one. Once a year, in October, and sometimes oftener, the people of the town come together in a town meeting to choose their officers, and attend to other matters which concern them. Every man and woman who is twenty-one or over, a citizen of the United States, and a legal resident of the town, can obtain the privilege of voting in this meeting.

The principal officers chosen are, three Selectmen, a Town Clerk, a Treasurer, (the last two are chosen for two years)

living in the Captain's family, he had seen on the floor of the parlor a pile of ten thousand Mexican silver dollars, the price received for a schooner sold in the south — all that "Black Ross" could bring in a wheelbarrow from Log-Landing. The house mentioned was the old Hollister house now owned by James B. Kellam, and Log-Landing was reached by the lane beyond his garden.

*The stone from which the Wadsworth Atheneum was built was quarried in Buckingham from a small quarry not far from the church.

a Collector, several Assessors and a Town School Committee.

The Selectmen attend to the work needed to be done for the town, such as repairing roads, building bridges, taking care of the poor, and many other things. The Assessors prepare the tax lists, the Collector receives the taxes and passes them over to the Treasurer, whose business it is to take care of the money and out of it pay the town's expenses, when authorized to do so.

The Town Clerk keeps the record of births, deaths and marriages; makes out licenses of many kinds, records deeds when land or houses are sold. All these things are written down in great books and kept in a fire-proof vault. You will see that the Town Clerk is an important officer, and a busy one.

The Town School Committee had control of the schools of the town, and, to help in that work employs a Superintendent, whose business it is to hire teachers, and have the oversight of all schools in the town.

Glastonbury had its first post office in 1806 in Welles' Tavern, now the home of Mr. Robert Chapman. The postmaster was Joseph Welles. South Glastonbury was happy to have one in 1825. It was kept in Squire Merrick's office, which stood where the High Street School now stands.

Some years ago there were seven post offices in town, but three of them have been closed, Hopewell, Naubuc and Buckingham, leaving four at present — Glastonbury, South Glastonbury, East Glastonbury and Addison. Rural carriers now deliver the mail in those sections.

Before there was a post office in town, papers and letters were brought from the Hartford office once or twice a week by a post-rider. Father Stocking, founder of the Methodist Church in East Glastonbury, was, in early life, the post-rider from Hartford to Saybrook, for twenty-five years; and during that time travelled one hundred fifty thousand miles and crossed the Connecticut River eight thousand, five hundred times.

In those days postage was much higher than now and letters were very few. Newspapers were published only once a week.

Glastonbury has an area of 35,116 acres.

In 1920 its population was 5,592.

In 1924, the number of children between the ages of four and sixteen was 1,500.

Slavery

Young and old of the present day may find it hard to believe that in our good town, negro men and women were once held as slaves.* It came about in this way. In the early days there was much work to do and few could be hired as servants. The settlers

*Foot note on next page.

tried Indian servants, but they loved the freedom of the woods too well to be good helpers in gardens or kitchens.

Young men, in England, who wanted to come to America would sometimes sell themselves for a certain number of years, in order to pay for their passage across the sea. These were called "bond servants," but there were not enough of them and they freed themselves as soon as possible. The planters then found that they could get negroes (who made good servants) from the West Indies. They were generally well treated and lived in the same house with the whites. In the old first church, one corner, raised a little above the rest of the floor, was set apart for slaves. It is probable that only the well-to-do families had these colored slaves.

†After a time people began to think it was wrong to buy or sell human beings, and they were gradually made free. In 1840, there were only seventeen slaves in the state, and in 1848, the law set them free.

Witchcraft

We are proud that our town never had any witchcraft trials; but since in the early days nearly everybody believed in witchcraft, it is not surprising that our ancestors, while living in Wethersfield, took part in two such trials. About 1660, Mary Johnson was accused of being a witch, that is, of being in partnership with the Evil One, and was sentenced to be whipped.

In 1670, Katherine Harrison was accused (perhaps because she knew more than some of her neighbors). She was tried and convicted, but the General Court refused to have her hung. They told her that for the sake of peace she had better move out of Wethersfield, which she did.

When our ancestors were living in England, nearly every one, even ministers and judges, believed in witchcraft, and they knew that many men and women were hung because they were believed to be witches. "What was witchcraft?" you may ask. It is not easy to explain, but it seems that many people believed that a person could make a contract with Satan, and by his help could

*To the honor of Glastonbury women it should be remembered that the first anti-slavery petition ever sent to Congress was written by Mrs. Hannah Smith and signed by forty women of Glastonbury, including herself and her five daughters. It was presented to Congress by ex-president John Quincy Adams.

†Freed slaves and other free negroes built themselves little cabins all along the road over Chestnut Hill, which thus acquired the name of "Nigger Lane." At one time there were as many as sixty such cabins, the cellars of which can still be seen in some places, but the inhabitants have removed or died long since.

The colored people now in town are later comers from the southern states.

fly through the air unseen, and could hurt and torment another without going near him. If a child or an animal was suddenly taken sick, they would say it was the work of witches. Almost anything they could not understand was laid to witchcraft. The people who were accused of being witches were usually friendless old women, who could not defend themselves, and were frightened into saying that perhaps they were witches; and so were whipped or hung. People laugh at such beliefs now, because we have become more enlightened, but it was pretty serious three hundred years ago.

Famous People

On the list of people of this town who have become famous, the Honorable Gideon Welles* stands at the head. He was born in Glastonbury, but was living in Hartford and editing the *Times* when Abraham Lincoln called him to his cabinet as Secretary of the Navy. He filled that office very successfully through the Civil War and was a close friend of the great president.

Honorable John R. Buck, a native of East Glastonbury, was a member of Congress in 1881 and 1885. Honorable Sidney Dean was a native of Glastonbury and spent his early life here but was sent to Congress from the eastern part of the state, where he was then living, in 1853 and 1857.

Julia Smith and her sister became famous in the days when woman suffrage was a burning question. Their story is too long to be told here. As they were not allowed to vote, they refused to pay taxes. Their speeches and writings helped to hasten the time when women were allowed to vote. After Julia Smith had reached the age of fifty years, she taught herself Greek and Hebrew and translated the entire Bible into the English language.

The Honorable Eleazer Kimberly, the first representative to the General Court, the first Town Clerk, also Secretary for the Colony, perhaps should have stood first on the list.

J. H. Hale should be remembered as the man who proved that peaches could be raised in this town in a large way. He was the first to plant large orchards of peaches and later of apples. He also had very large orchards in Georgia. As a lecturer and writer on fruit growing, he was popular, and made the name of his native town familiar to thousands. He, with other public spirited men of the town, planned and carried out the beautiful exhibition of Glastonbury products, on the Green, in October, 1913. The Town Hall was filled with specimens of antique furniture,

*On May 2, 1782, Samuel Welles, Jr., father of the Honorable Gideon Welles, was married to Ann Hale, daughter of Gideon Hale. The first carriage ever owned in town was used to carry the bridal couple from the Hale home to the Welles home, and was escorted by sixty couples on horseback, each horse carrying two.

ancient household articles, and needlework and art exhibits. One tent was filled with an exhibit of fruit and vegetables, and another with the products of the various factories. Perhaps the most beautiful of all was the folk dancing of the school children. This celebration has gone into history as "Glastonbury Day."

The large orchards planted by Mr. Hale and his brother are now managed by the present members of his family.

Recreations

*In this little book the writer has had much to say of the dangers and hardships of the early days of our town; but one must not think that life in those times was always hard and gloomy. There was much work, but it was not "all work and no play." There were some bright spots, especially after fear of the Indians had been removed. Children had their sports and games as now. They played "London Bridge," "Ring around Rosy," and "Prisoner's Base," as children do now, and as their grandmothers did in the English lanes long years before.

The older people, too, had their merrymakings along with their work. They were very neighborly, and if one had a heavy job of work, the neighbors made a "bee," all coming together and giving their help. Plenty to eat and drink was provided, and enjoyed when the work was done. Raising the frame of a house or barn always called for such a "bee." Husking corn or paring apples for drying often were made the occasion for a "bee," ending in a merry frolic.

*The old oak tree, which stood near the home of Mr. Harry Miller and which has lately been removed by order of the Highway Commission, was formerly used as a whipping-post — according to tradition. Mrs. Miller has found by counting the rings, that the tree was about two hundred years old. There are now but few of the primeval oaks still standing — one in the Hale district, which was called a "great oak" in the original survey of "The Country Road" — another in Nayaug near the corner of Tryon Street and Pease Lane, and a third in Wassuc opposite the home of Mrs. Mary Brainard. It is a tradition that under this tree Washington once rested while on a journey from Hartford to New London.

The last public whipping was done about 1840 at a tree on the Hopewell road, east of St. Augustine's church on the opposite side of the road. The offense was chicken stealing on a liberal scale. Mr. Samuel Hollister, the officer who wielded the lash, is known to have had a kind heart, so probably the victim was not damaged beyond repair.

The stocks were also used in most towns, and probably in Glastonbury. Little can be learned of these semi-barbarous instruments of torture, as later generations have not been proud of the record.

Important Events — Review

- 1633 First white men visited Pyquag or Wethersfield.
- 1634 Several families arrived from Watertown, Massachusetts.
- 1635 Larger number arrived from Watertown.
- 1636 Bought land of Indian Chief Sequin-Sowheag.
- 1636 With men from Hartford and Windsor formed the General Court.
- 1637 Indian Massacre in Wethersfield meadow.
- 1639-1640 Survey of lands on East Side.
- 1641-1650 Settlers' building houses on East Side.
- 1653 Separate Military Company formed.
- 1673 Purchase of five-mile tract east of three-mile farms.
- 1676 Country Road or Main Street laid out.
- 1689 Petitioned General Court to be made a separate town.
Granted in 1690 on conditions completed in 1693.
- 1692 First Town Meeting held.
- 1693 First Church completed and Rev. Timothy Stevens installed as minister.
- 1701 First public school opened.
- 1708 First school in Nayaug — South Glastonbury.
- 1714 School at East Farms.
- 1736 Church built at East Farms — Eastbury.
- 1775-1783 War of Revolution.
- 1806 First Post Office in Glastonbury.
- 1839-1840 Town Hall built.
- 1853 Celebration of second centennial.

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